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JANUARY 17TH, 1865.

J. F. COLLINGWOOD, Esq., F.G.S., F.R.S.L., VICE-PRESIDENT, IN THE CHAIR.

Mr. COLLINGWOOD, on taking the chair, expressed regret at the illness of their President, Dr. J. Hunt, who was prevented on that account from attending the meeting.

Mr. BOLLAERT (Honorary Secretary), read the minutes of the previous meeting, which were confirmed.

The names of the following new members were announced. C. W. Eeles, Esq.; Dr. M. C. Furnell; D. W. Nash, Esq., F.S.A.; William Salmon, Esq., F.G.S.; Lieut.-Colonel the Hon. J. Stanley; Edwin Goadby, Esq.; D. Sydenham, Esq.; George Seymour, Esq.; R. Younge, Esq.; F. H. Hobler, Esq.

*Local Secretaries.* F. Carulla, Esq., F.A.S.L., Buenos Ayres; Captain E. Stamp, British Columbia; George Nesbitt, Esq., F.A.S.L., Newcastle on Tyne; Prof. W. Macdonald, St. Andrews (Fife); W. T. Pritchard, Esq., F.A.S.L., Birmingham.

The following presents were announced, and thanks were voted to the donors. Human Remains from Cowley (J. Hutchinson, Esq.): Skull of a Malay (J. Macclelland, Esq., F.A.S.L.): Morton's Crania Americana (Sir Charles Nicholson): Aguirre's Voyage to El Dorado (W. Bollaert, Esq.): Wild Tribes of the Neilgherry Hills (Dr. Shortt): a Stamping Press and several other articles (H. Burnard Owen, Esq., F.A.S.L.): Cast of Skull of *Troglodytes Aubryi* (M. Pierre Gratiolet): and the following by T. Bendyshe, Esq., F.A.S.L.: Parent-Duchâtelet, De la prostitution dans la ville de Paris; Marx, Zum Andenken am J. F. Blumenbach; Draper, Intellectual Development of Europe; Tulpii, Observationes Medicæ; Coadamiticæ; Scortia, De Natura et Incremento Nili; Hall, Primitive Organisation; Blumenbach, De Generis Humani; Ditto, Essay on Generation; Ditto, Beiträge zur Naturgeschichte; Ditto (Duplicate copy of first part, ed. 1790); Linnæi Amœnitates Academicæ, ten volumes; Systema Naturæ, ed. 1756.

Mr. CARTER BLAKE, in the absence of the author, read a paper by E. SELLON, Esq., on the *Linga Puja, or Phallic Worship in India*. (This paper is inserted in the first volume of the *Memoirs*.)

On the motion of the Chairman, thanks were voted to the author of the paper.

Mr. K. R. H. MACKENZIE observed that the subject of phallic worship had not been hitherto much explored, and he thought it was desirable to ascertain how far the east and the west, as it were, synchronised in that respect. He entertained the idea that the western part of the old world had also suffered under the infliction of phallic worship as much as the East, and he suggested whether there were not certain landmarks which indicated it had existed in these islands.

Dr. BELL said he could point out an instance in which that worship was connected with the oldest forms of religion in this country. The

most ancient idol of which there were any remains in England was the image of Jack of Hilton, in the neighbourhood of Birmingham. It was evidently an idol, and on it the prominent feature of phallic worship was plainly evident. Near Durham also, and in several places on the continent, there are to be seen reminiscences of similar idols.

Mr. BENDYSHE alluded to some observations which had appeared some time ago in the *Ethnological Journal*, a periodical formerly conducted by Mr. L. Burke, in which it was stated that there were certain nations in which phallic worship prevailed, and others in which it was not practised; giving, as it were, a race-character to that form of idolatry; and, as Mr. Burke was present, he thought it would be satisfactory to know on what ground that opinion had been founded.

Mr. LUKE BURKE said he could not at that distance of time, and without preparation, exactly recollect the train of ideas which were in his mind when the article was written. He presumed that it must have been implied, that in races that had attained a certain degree of elevation, it was not to be expected that such a worship would be established. The phallic worship appeared to have had a particular centre and sphere of diffusion, and there were regions in which no traces of it were seen. In America, for instance, there were no indications of it; and he could not recognise that kind of idolatry as a very ancient form of worship. He thought that a worship of that kind must be more prevalent among races who were not delicate, and that among those who had more regard to decency there were fewer traces of it. The people of America and of the north of Europe he placed among the latter class. In India, on the contrary, where the people do not come up to our ideas of refinement and delicacy in such matters, the phallic worship would be more acceptable, though the exhibition of the symbols did not suggest to their minds the same feeling of indelicacy as they do to us. The traditions of Greece and of Italy showed a great similarity to those of India. With reference to the statement respecting the contents of the Ark of the Covenant, he must say that he saw no evidence of a connection between the Ark of the Covenant and phallic worship. The Jewish religion belonged altogether to a different class of worship.

Mr. REDDIE regretted that the author of the paper, Mr. Sellon, was not present, as there were several points in his interesting communication on which it would be desirable to have further information. With reference to the last remark of Mr. Burke, he must say that he considered the allusion to the Ark to be the weak point of the paper. It was not shewn how the Ark of the Covenant had any connection with phallic worship; and he should like to interrogate the author as to the evidence on which he made such a statement, before it was accepted. With regard to the assertions of Dr. Bell respecting the remains of idols in this and other countries, which, he thought, indicated the former prevalence of phallic worship, it should be borne in mind what the author of the paper had said—that phallic worship was originally by no means an obscene rite. Some heathen nations might have accepted that symbol, and worshipped it merely as indicating the

generative powers of nature ; but other nations had not had that excuse for adopting the symbol, and had associated with it obscene notions ; and he suspected that some of the statues which had been alluded to might not have been intended as idols, but simply as dirty images. Mr. Reddie alluded to the circumstance of the discovery of certain manuscripts in France, which had got into the hands of a learned *savant*, l'Abbé Domenech, and he brought out a handsome book on the subject, and indulged in many speculations as to the meaning of the figures, but which turned out to be nothing more than the drawings of a very dirty little German boy. They should take warning by that mistake, and be careful not to mix up such indecent representations with phallic worship. The round towers of Ireland had been considered by some as similar symbols ; but all such matters should be discussed with great care.

Mr. MACKENZIE said he had seen the book alluded to. It contained many curious things that might have led to the inference of connection with phallic worship, but it had, in fact, no such connection whatever.

Mr. CARTER BLAKE said, that though himself entirely ignorant of any particulars respecting phallic worship, he would appeal to some gentlemen present from whom the society might be enabled to obtain the reliable information that would, no doubt, have been given, if the author of the excellent paper before them had been present. He would ask Captain Owen, of the Bengal Service, and Dr. Bell, from the latter of whom he had on several occasions received valuable archæological information. Dr. Bell might be able to tell what there was approaching to phallic worship among the nations of ancient Eastern Europe ; whether in Poland, Russia, or in the countries inhabited by Wendic peoples, there was anything to show that that worship had been practised among them. Mr. Blake alluded also to the work, *Etudes Anthropologiques*, by Dr. Boudin, in which the phallic worship and the worship of the serpent were described, as showing the extent of ophiolatry in ancient times. They had the fact that the worship of the serpent was disseminated among a great variety of people ; that in some instances it was accompanied by rites of extreme obscenity, and that in others it was connected with high conceptions of divinity.

Captain OWEN said that he had constantly seen phallic worship practised at the Golden Temple at Benares, and many other parts of India ; but in no case had he observed anything that could be called "obscene". The symbolic Lingamyoni might be seen by any one unacquainted with the subject, without knowing what it was intended to represent. The acts of worship consisted principally in sprinkling holy water and in spreading flowers over the image. The ceremony was conducted in a serious manner, without levity. Only on one occasion had he noticed anything that approached the English idea of the indelicate, and that was on the outside of a temple at Almorah : the figures there sculptured partook certainly more of nature than propriety ; but such things should be no more confounded with the form of worship than the grotesques on an European cathedral. His own opinion was, that many true and noble ideas have originated in

the brain of the philosopher; these the poets clothed in so strange a garb, that the sage can now with difficulty recognise his own. Poetry had much to be answerable for! With regard to the question whether phallic worship was practised in Europe;—he thought some traces of it might be found not only in France but in this country. He alluded to a stone that was regarded with great reverence in the cathedral of Chartres, which he considered to have been a phallic symbol. Its origin was unknown. It had formerly been in a vault or cellar under the church, to which vast numbers of pilgrims had resorted. Every visitor kissed the stone on the left side; the spot is said to be much worn in consequence. When the stone staircase leading to it had been quite destroyed by the footsteps of the devout, to save the expense of repairs the stone was removed and brought up into the body of the cathedral, where it may now be seen, he believed, by the curious. Thus probably the site of the building had first been rendered sacred by phallic worship! He was sorry to throw another stone North of the Tweed so soon after the case of the “child’s jaw”; but he thought it highly probable that the ancient “Scone stone” of Scotland, on which the kings of Great Britain and Ireland were crowned, had formerly been closely connected with phallic worship. This was a subject for future inquiry and discussion. In one of the celebrated museums in Europe, there had been for many years exhibited a specimen of the lingam yoni, labelled “a Hindü fountain.” A veil of poetry had been for a long time thrown over the subject, which he thought might now be dropped.

Dr. BELL made some further observations as to the former practice of phallic worship in the west; and again alluded to the image near Birmingham (Jack of Hilton) as being a decided indication of it. There were many other similar images in which the member had been evidently broken off. There might, he said, have been more philosophy and poetry in India than in the West; but when they looked to the ancient poets and historians, it could not be considered that they looked on the representation of such objects as obscene. As to the worship of the serpent, indications of it were to be found in Mexico, in Sweden, in the Baltic, and other parts of Europe; and he thought that the appearance of the reptile might have produced some part of the feeling on the subject.

Dr. SEEMANN expressed the opinion, that the worship of trees, of the serpent, and phallic worship were closely connected. The oldest form of worship was that of trees, and it gradually merged into that of the phallus; wherever the worship of trees prevailed there was always the serpent. When in the South Sea Islands he saw many of the phallic stones, but at that time he did not know what they were intended to represent; but when he afterwards saw the phallic images of India and Italy, he at once became aware that they were for a similar object, and he understood why the South Sea Islanders worshipped stones of that description. His belief was, that the obelisks of Egypt were intended for nothing more than phalli, and that the columns of the Grecian temples are nothing but a collection of the same. He had not seen any traces of phallic worship among

the American Indians, though there was serpent worship in America; which had been taken there by the negroes. In Japan the temples for phallic worship were similar to the temples of Venus in Greece.

Mr. BURNARD OWEN said, that among the most ancient monuments in England and Wales representations of the serpent were found, but in no instance was there anything to authorise the supposition that they were traces of phallic worship. In every case in which the image of the serpent was found, it was accepted as an emblem of eternity. In his opinion there was no connection between serpent- and phallic-worship. The American worship of the reptile could not be regarded as an indication of phallic worship. The image of the serpent was regarded also as an emblem of wisdom and as a protector from evil.

Mr. LUKE BURKE could trace no connection between the worship of the serpent and phallic worship. The two appeared to him to be entirely distinct. Neither could he perceive any connection between the veneration attached to stones generally and the worship of the phallus. The first idea connected with the emblem of the serpent was that of fire, afterwards it was regarded as an emblem of water, and subsequently as eternity; but those were distinct ideas from its mythical character. Stones were also considered symbolic of different things; it was at one time symbolic of power, of air, and of other attributes of Nature, but the phallic worship was entirely distinct from the veneration with which stones were regarded.

Mr. BOLLAERT observed, that as Mexico had been alluded to in the course of the discussion, he would remark that he had been through the whole of that country, and through the greater part of South America, and he had never met with a single instance of phallic worship there. It had indeed been mentioned by one of the followers of Cortez that he had seen that worship practised in Mexico. That was, however, only a single instance, and he was inclined to attribute that representation to the priests, who did not hesitate to invent calumnies against the natives. In North America, he believed it had been stated by Mr. Catlin, that he saw the representation of a large virile member; but admitting that to be the fact, it did not prove that phallic worship was practised. He had not however, himself, seen anything like phallic worship in America; he had, indeed, seen some pottery with figures of an indecent character, but that was not connected with worship. As to the round towers of Ireland, he could not believe that they had any relation to phallic worship; he conceived that they were merely gnomons to indicate the hour of the day by their shadows. The serpent in South America was worshipped as a kind of god by some of the people, but it did not constitute a particular form of worship.

Mr. WALLACE said, that from what he had seen in his travels among savage nations, he was inclined to think that the practice of making indecent figures was connected with race character. Through the whole of the Valley of the Amazons he saw numerous figures cut on the rocks, but among them there was nothing indecent, nor any indication of phallic worship. Among the Malays also he saw

nothing of the kind, and those people he considered possessed similar mental characteristics to the South American tribes. But in the Papuan races the case was very different. These people resemble those of India, and in their representations of the human figure the parts of generation were always prominently indicated. He referred to Dorey, in New Guinea, a representation of which village is given in a recent work by Sir Charles Lyell, as being an illustration of the Swiss lake-dwellings. The largest building in the place, a council-house, was decorated with human figures, in which the parts of generation, both male and female, are very large; and in the front of the house there were the figures of a man and woman in the act of copulation. That was the grossest example of rudimentary phallic worship that he had seen. Whether similar representations were to be found in Africa he was unable to say.

Mr. R. B. N. WALKER, who had recently returned from Western Africa, stated that indecent images were very common there. He particularly referred to some that he had seen at Porto Novo, but whether those images were intended as objects of worship he did not know.

Mr. BROOKES thought that figures ought not to be called indecent because they were nude, and that it was unjust to savage nations to call them indecent for exhibiting naked figures, when in the Crystal Palace and in various other places in this country nude figures were exhibited. The phallic worship was the remains of a worship which was, no doubt, sacred when first instituted, though it might now be abused. The originators of that worship had reasons for so doing, which, to them, were moral reasons. We had gone beyond that stage of civilisation, and thought it absurd and indecent to worship serpents and the phallus. There were traces, however, of serpent worship in the Jewish writings of the Bible, and traces of that, and of phallic and other primitive forms of worship, had been handed down and were still to be found amongst Christians of the present day.

Mr. BOLLAERT explained, that when he used the term indecent he did not mean simply representations of the nude figure, but such as represented a man having connection with a monkey.

Mr. ANTONIO BRADY said there was evidence in the *Museo Borbonico*, Naples, that phallic worship came down as late as the Christian era. Some of the images there collected were so gross, that even in that loose country they were considered too indecent to be seen; they were excluded from the general public, and it required a special order to get admission to see them. In the temple of Isis, Pompeii, there was an image, every part of which represented a human penis. There are also in the above museum representations of the grossest bestiality, not only of the connection of mankind with mankind, but of bestiality too shocking to think of. Phallic worship was but a phase of animal sensuality which has continued to the present time, and images of the generative organs are still worn as amulets or charms.

Mr. B. OWEN said it would be a remarkable stretch of imagination to suppose that everything indecent was necessarily a proof of phallic

worship. In some of our own cathedrals there were indecent representations, but certainly no ground for connecting them with phallic worship. Some years since, at Bristol cathedral, his attention was called to bosses, which a gentleman informed him had been covered up to hide their indecent character.

Mr. MACKENZIE said they had no occasion to go so far to find evidence of phallic worship. He thought it was laying too great a stress on phallic worship, as indicative of inferiority of race, when they had so many indecent pictures from Pompeii and other places collected in this country.

Mr. CARTER BLAKE observed, that with regard to the remarks of Mr. Burnard Owen on the monuments in Wales, similar representations had been observed by Mr. Tate in the Cheviots, and by other authorities in Cornwall, as involute bodies of a concentric form, that might have been intended for a serpent or for anything else. He thought that the comparison of them with the pagan emblem of eternity (the serpent with a tail in its mouth), was exceedingly wild, as no mouths or tails were visible in them, and the serpent form was not particularly evident. They could not be adduced as affording an example of phallic idolatry. As to the connection between the worship of the serpent and phallic worship, it was distinctly pointed out in Dr. Boudin's work. It was among the West African races, relying upon the accounts of travellers, that this author showed that the worship of the serpent was often corrupted into the performances of impure practices. Dr. Boudin accordingly drew a certain connexion between the worship of the serpent and that of the phallus. As to the allusion to the Scone stone of Scotland being an example of phallic worship, he considered there could be no connection between them. The Scone was simply a rectangular stone with a very slight depression in the middle; and the legend attached to it was, that it was the pillow of Jacob in the Holy Land, on which he lay his head when he had the dream that is recorded. It would be a very inconvenient symbol for phallic worship. So far from seeing in this kind of worship merely the symbolism of metaphysical ideas, the practice appeared to him to be essentially sensual, and the immoral incarnation of man's most brutal passions—passions which were incompatible with the highest development of that moral nature upon which man's dignity could alone depend.

Mr. BURNARD OWEN replied that, in regard to the Welsh inscriptions, they were so clearly cut and sharply defined, there could be no mistake as to their character. The serpent was delineated in a circular form, the tail being brought round and placed in the mouth.

A paper was read by W. T. PRITCHARD, Esq., "On some Anthropological Matters connected with the South Sea Islanders." This paper is inserted in the first volume of *Memoirs*. The following note was received from Mr. Pritchard respecting his paper:—"The last marriage ceremony, of great chiefs, at Samoa, after the manner described in the paper, was that of the wedding of the chief *Pui-o-le-Maunga* (king of the mountain), and the princess *Tae-Laumei*, daugh-



ter of the chief *Sangapolutele*, of *Saluafata* (on the island of Upolu, and where there is a good harbour). It took place on the *malae* (square), at Maoto-Pasito'otai (also island of Upolu). If you go and like to make a talk, the above will give you matter. I forgot to name these parties in the paper. I saw the operation and the ceremony as a whole."

Mr. MACKENZIE, in reference to the latter portion of the paper, regarding circumcision, related the following circumstances which had happened to a friend of his, a very distinguished traveller. This friend wished to go into the wilds of Arabia, and to enable him to do so he intended to disguise himself as a Moslem. To carry that object into effect, he understood it would be necessary that he should be circumcised. He, therefore, consulted Dr. Pereira about the matter, and that gentleman, being a Jew, performed the operation. When his friend arrived at Constantinople, he attempted to enter one of the mosques; and, to remove all difficulty, he exhibited himself to show that he belonged to the true faith; but the operation had been performed according to the Jewish method, and not in the manner practised by the Mohammedans, and he was kicked out of the place.

The following paper was then read:—

*On the occurrence of Syphilis in a Monkey.* By EDWARD LUND, Esq., F.R.C.S.E.

[Communicated by Dr. F. Royston Fairbank, Loc. Sec. A.S.L.]

To FREDERICK ROYSTON FAIRBANK, ESQ., *Local Secretary to the Anthropological Society of London, etc., etc.*

Manchester, 13th June, 1864.

DEAR SIR,—The only remarks I have to make in sending you these specimens of diseased bone from a monkey, for exhibition at the next meeting of the Anthropological Society of London, will refer to the manner in which I became possessed of them, and the inferences which I think may be drawn from the appearances they present.

Some months since, a person, who is in the habit of preparing skeletons of animals and stuffing birds, etc., for museums, called upon me to say that he had the skeleton of a monkey which had died of syphilis, and that the state of the bones indicated the constitutional effects of that disease, and that I might have the skeleton, or the greater part of it, if I liked. He further stated, that the penis of the animal had been almost entirely destroyed by ulceration, that the hair had fallen off in patches from several parts of the body, and that the frontal bone, as well as some of the long bones, were completely carious.

On inquiry at the Zoological Gardens at Belle Vue, near Manchester, where the animal had died, I learned from the man who for many years had had charge of the monkeys, that it was quite a generally believed opinion, that these animals are occasionally subject to syphilis, or of some disease attended by ulceration of the genital organs, and propagated by sexual intercourse. He